

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVI.

HARTFORD, FRIDAY, SEPTEMBER 3, 1847.

NEW SERIES. VOL. X. NO. 26

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASHLIN STREETS.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more copies.
Advertisements will be inserted at the usual rates of advertising in this city.
All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

The Two Races that Rule the World.

Our readers are doubtless well aware that from two races of men have sprung that portion of mankind who, at the present moment, hold in their possession the knowledge, the power, and the destinies, if we may so speak, of the world. These two races are the Teutonic and the Slavonic. The former, having occupied Germany with men who possessed the milder and gentler, as well as the moral elements of character in a higher degree than existed in any other nation, spread itself over Western Europe, absorbing the relics of the Roman empire, and intermixing with the Gauls of France, the inhabitants of Spain, and, through our Anglo-Saxon branch, with the Britons, the ancient inhabitants of England. Possessing the highest elements of human character, and appropriating to its improvement all the treasures of human experience, wisdom, and refinement that could be found in Athens, or Jerusalem, or Rome, they have subdued by their energy, and elevated by their improvements, Western Europe, the continent of America, the thousand islands of the ocean, the southern portion of Asia, and many parts in Africa. Their course has been one of great advancement in physical power, in intelligence, and in the improvement of the higher traits of human character.

On the other hand, the Slavonic race seems to possess less activity, but a surprising power or force of character. This is the most numerous race of Europe and the nations which compose it occupy not only the largest portion of its territory, but the whole of Asia to the fifty-second degree of latitude. The Slavonic tongue extends from the banks of the Oder, the upper parts of the Elbe, the borders of the Tyrol, and Italy, and the shores of the Adriatic eastward, to the Black and Caspian seas, and even the Pacific ocean; from the frozen regions of the Northern ocean to the Caucasian mountains, and almost to the shores of the Mediterranean. The population of the Slavonic race is now estimated at nearly eighty millions, and the territories which it occupies present facilities for an indefinite increase in its numbers, whereas Western Europe is even now almost overstocked with inhabitants. Such being the fact, it is apparent that the destinies of that continent may ultimately fall into the hands of the Slavonic nations. These circumstances attach a more than ordinary interest to whatever relates to their political institutions or intellectual development.

We have spoken of them rather minutely, in order to notice more particularly the extraordinary intellectual movement which is now taking place among the nations composing the Slavonic race, and to which we find allusion made in some of the foreign journals that we have received. The following extract will serve as an explanation of it—

"There is now an extraordinary intellectual movement animating all the nations belonging to the Slavonic race. Every branch of human knowledge is cultivated with more or less success, according to the degree of civilization to which those nations have respectively arrived, but the subject which particularly engages the attention of Slavonic writers is the improvement of their national idioms, and the study of their national history and antiquities. Everything which relates to the past of those nations, historical documents, national songs, proverbs, &c., is carefully collected and published, and all these remnants of the olden times are the objects of an enthusiastic veneration. This re-animation of the national intellect amongst the Slavonians is accompanied by a peculiar circumstance—a circumstance which may be productive of the most serious consequences to Europe—this is, a tendency which is now rapidly growing amongst all the Slavonic nations to unite into one whole. This tendency is generally known under the name of Pan-Slavism, a name which already creates much apprehension in Germany, and being to produce a sensation in France.

"The object of Pan-Slavism is a mutual reconciliation and approximation of all the Slavonic nations, in order finally to unite them into one political body. This gigantic scheme is ardently promoted by the leading writers of the different Slavonic nations, although they greatly differ about the form in which it is to be accomplished. One party wishes for the establishment of a confederation, composed of all the Slavonic nations, each of them retaining its national independent organization; the other party, and the most active of them, rejects

the idea of confederation as being impracticable, and advocates the establishment of one great Slavonic empire, or at least an aggregate of Slavonic States, under the protection of the most powerful of them. This last combination is, undoubtedly, the most feasible of the two, because it is much more easy to rally the scattered parts of the Slavonic race around the only now existing Slavonic State (Russia) and which already comprehends two-thirds of the whole Slavonic race, than to form a confederation of Slavonic nations which must previously acquire an independent political existence which they do not possess at present.

"The realization of the idea of Pan-Slavism, which rapidly gains ground amongst all the Slavonians, might be fraught with the greatest dangers to the rest of Europe, but particularly to Germany. A collision between Slavonians and the Germans would become unavoidable, because a Slavonic empire composed of different branches belonging to that race would not be consolidated, except by estranging as much as possible the Slavonians from other nations, which may be done in the most effectual manner by continually appealing to their national antipathies towards the German race, from which it has suffered innumerable wrongs—wrong which have been admitted by all the German historians."—*N. Y. Evening Post.*

The Resurrection of the Human Dead.

No event preceding the judgment is so sublime and important as this; because first, the same body which is laid in the grave will be raised by the power of God, and the spirit, long since departed, shall fly back to inherit the re-animated dust as an immortal treasure; and second, when the soul and body are thus re-united every man shall give account of himself to God—being "judged according to his works."

"Yet in my flesh shall I see God," is the confident language of Job, and the Psalmist responds, "I shall be satisfied when I awake in thy likeness." "They that sleep in the dust of the earth shall awake."—And, "marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Then shall come the close of time, and the termination of all its scenes and associations. All the prophecies will have been fulfilled. The silver trumpet will be hushed in endless silence, and the "acceptable year" passed away forever.

"Is ended, and the sun begins to fade!"
The labors of the christian ministry have ceased, and the toils of the people of God are over; nor is there longer a Day's man in heaven to intercede for sinners. Christ is no more our Mediator, but fills the eternal office of a Judge.

Vengeance begins to tread the great wine-press of fierceness, and of wrath; and mercy pleads, Mercy that pleaded long, she pleads—no more.
The heavenly bodies have ceased their revolutions, and no longer measure out years of mercy and probation to man—Their shining and their beauty are eternally effaced! The sun is clothed in darkness; the moon is wrapped in her vestments of blood, and the stars are veiled in the gloom of the

"Last night; the long, dark, dark night,
That has no morn beyond it."

The enchantments of earth no longer enchain and bewilder the neglectors of salvation, for now the immense—the unspeakable interest of the living, and the rising dead, is manifested in the imploring gaze of all generations upon the Judge from whose decisions none can appeal.

"The living look with dread,
The afflicted dead arise!
Start from their monumental bed,
And lift their ghastly eyes."

Horror all hearts appal!
They mourn, they shriek, they cry;
Bid rocks and mountains on them fall,
But rocks and mountains fly."

"And lift their ghastly eyes!" How dreadful to the unregenerate throng! Lovers of the world; neglectors of the gospel; sensualists; unbelievers; haters of God and all religion! In time they were living illustrations of depravity, who scorned moral purity and restraint, who coveted fellowship with the beasts that perish, and who, in eternity, must become monuments of wrath, "vessels fitted for destruction!"

These children of pleasure, these students of iniquity, and professors of faith in "all unbelief;" these who, in the brief years of their pilgrimage, had become astonishing proficients under the tuition of Satan, are yet alive! The voice of the angel of the resurrection rings to the deepest depth of the unfathomable deep, "evoking the felon spirits who have been 'turned into hell with all the nations that have forgotten God!' They hoped for annihilation, but found it not! They wished, they hoped, they dared almost say the Bible was a lie; but now they find it awfully true! It warned them to repent—to prepare to meet God in the judgment—in the 'wreck of matter and the crash of worlds;' but they heeded it not; and now, ascending from the deso-

late shores of the burning lake, through the grave and the resurrection body, they see the world on fire, and the elements melting with fervent heat. The great universe heaves with agony, and groans with the unspeakable torture of its dissolution! "Nature dies,"

And God and angels come to lay her in her grave.
The great white throne appears, and him that sitteth thereon, while thousands thousands minister unto him, and ten thousand times ten thousand stand before him; the judgment is set, and the books are opened.
—*Rev. Jonathan D. Bridge.*

Facts Concerning Slavery at the South.

NEW ORLEANS, April 16, 1847.
"THE MORNING COMET."

No man, who has been in the habit of visiting the South for the last twenty years, and accustomed himself to note the changes, and watch the progress of events, but must have perceived, that on no subject has there been wrought a more visible and marked change in public sentiment than that of slavery. We will briefly glance at a few of them.

1. The time has been, when Southern minds,—with the exception of such men as Washington and Jefferson—were accustomed to think of Slavery, as an evil in any sense, and much less, as a system that must come to an end; but now, they speak of these things, as not only probable, but certain.

2. It was once a law of Louisiana, and is still upon her statute books, "that no black man should presume upon an equality with the whites." But now you see them together in the same church, counting-room, and stage coach, shaking hands, and conversing familiarly, and with more ease and kindness than is ever seen at the North, unless on extraordinary occasions, where there is a desire to make a show of great condescension. It is but a little while, since a colored man, just freed from bondage, preached in the first Presbyterian Church of this city, to as large and refined an audience, as can be assembled in New York or Boston. Frequently have I met the colored man here in ecclesiastical bodies, taking part in their deliberations, and seated with his brethren at the same domestic table—circumstances, which, twenty years ago, would have produced a mob—but now looked upon with approbation.

3. At one time, it was never supposed possible, to make any thing more of a black man, than one of the lowest menials, but it is now no uncommon thing, to find him in the shop, employed in the most curious and difficult branches of the mechanic arts, or standing at the desk beside his master, keeping his books and carrying on his correspondence.

4. There was a time, when public sentiment united with the law, in prohibiting the education of the slave, but though the letter of the law stands, public sentiment says, "let every man do as he pleases!" and when either his sense of duty, or his interest incline him to do it, there are few who dare say aught against it. In visiting a family, but yesterday, and noticing the intelligence and familiarity of the servants, and their love for reading books and newspapers, the gentleman remarked, "you must not think strange of the familiarity of my servants—having no children of my own, I have made pets of all of them; and as they are to inherit my property, I want to educate them, and fit them for enjoying it. I tell them, that they don't know but there is a Judge or a President among them, or a successor of Governor Roberts, and they must bestir themselves, and prepare for the responsibilities." And I said, "Amen."

5. Twenty years ago, it was the settled conviction, here at the South, that white laborers could never endure this climate; hence, the plea for Slavery. But the thousands, and tens of thousands of the Irish and German emigrants, that have poured in here, from the old world, and which are seen every where rolling cotton bales, or hogheads of sugar, driving backs, or drays, or firing their engines, and actually supplanting the blacks in many departments of labor—is settling the question beyond all controversy, that slavery is no only an unnecessary evil—but white, free labor being better performed and more profitable, it is a pecuniary curse.

Thus, God in his own good time and way, and without any of man's wisdom, is opening the eyes of thousands, and weakening the hands every year, that have so long bound together the master and the slave.

6. Once more. Till lately, it has been thought, by the large sugar and cotton growers of the South, that even were it possible for white laborers to endure the climate, still, the vast number of hands, necessary to carry on their heavy operations, render the slave system absolutely indispensable, and to hire the number of hands, they needed, in certain seasons of the year, was quite out of the question. But in a recent conversation on this subject, with one of the largest sugar planters in Louisiana, he said to me, "I can make more money off my plantation, by cutting

it up into small farms, erecting little cottages, and renting them to these families of emigrants, they bringing to my sugar house so much cane annually for the rent, thus relieving me from all the vexations, responsibilities and expenses of providing for a hundred and fifty slaves, that must be fed and clothed, and taken care of when sick, whether the crop fails or not"—"and the time is not far distant," added he, "when these experiments will be made, to the entire satisfaction of every Southern man, thereby rendering slavery a pecuniary burden too grievous to be borne—and which must be thrown off."

These are but specimens of the changes going on here in the public mind; only let them progress silently and steadily a little longer, and let things take their natural course, under the guidance of God's superintending providence, ere long, the anxious cry will be heard from the South, not, "how shall we keep?" but how shall we get rid of our slaves!—*Correspondence of N. Y. Observer.*

Welch Eloquence.

The following extract is from Christmas Evans' sermon entitled the "Triumphs of Calvary," founded upon Isaiah Lxiii: 1-6. who is this that cometh from Edom, &c.

"After the prophets of ancient times had long gazed through the mists of futurity, at the sufferings of Christ and the glory that should follow, a company of them were gathered together on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle, and most terrific in their aspect. In the middle of the file was the Law of God, fiery and exceedingly broad, and working wrath. On the right wing, was Beelzebub with his troops of infernals; and on the left Caiaphas with the Jewish priests, and Pilate with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy seers had espied this army, and perceived that it was drawing nigh, they started back, and prepared for flight.

As they looked round, they saw the Son of God advancing with intrepid step, having his face fixed on the hostile band. 'Seest thou the danger that is before thee?' said one of the men of God. 'I will tread them in mine anger,' he replied, 'and trample them in my fury.' 'Who art thou?' said the prophet. He answered: 'I that speak in righteousness, mighty to save.' 'Wilt thou venture to the battle alone?' asked the seer. The son of God replied: 'I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own arm shall bring salvation unto me; and my fury, it shall uphold me.' 'At what point wilt thou commence thy attack?' inquired the anxious prophet. 'I will first meet the Law,' he replied, 'and pass under its curse; for lo! I am come to do thy will, O God. When I shall have succeeded in the centre of the line, the colors will turn in my favor.' So saying he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. But he advanced, undaunted, amidst the gleaming lightnings. For a moment he was concealed from view; and the banner of wrath waved above in triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and put out all the fires of Sinai. The flag of peace was now seen unfurled, and consternation filled the ranks of his foe. He then crushed, with his bruised heel, the old serpent's head; and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemies on the left wing, like a potter's vessel. Death still remained, who thought himself invincible, having hitherto triumphed over all. He came forward, brandishing his sting, which he had whetted on Sinai's tables of stone. He darted it at the Conqueror, but it turned down, and hung like the flexible lash of a whip. Dismayed, he retreated to the grave, his palace, into which the Conqueror pursued. In a dark corner of his den, he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful allies, to aid him in the conflict; but they replied—'His flesh shall see no corruption!' The sceptre fell from his hand. The Conqueror seized him, bound him, and condemned him to the lake of fire; and then passed from the grave, followed by a band of released captives, who came forth after his resurrection to be witnesses of the victory he had won."

Man Made for Society.

Mankind are by nature so closely united, there is such a correspondence between the inward sensations of one man and those of another, that disgrace is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any external goods; and in many particular cases, persons are carried on to do good to others, as the end their affection tends to, and rests in; and manifests that they find real satisfaction and enjoyment in this course of behavior. There is such a natural principle of attraction in man towards

him, that having trod the same track of land, having breathed in the same climate, barely having been born in the same artificial district, or division, becomes the occasion of contracting acquaintances and familiarities many years after; for any thing may serve the purpose. Thus, relations, merely nominal, are sought and invented, not by governors, but by the lowest of the people; which are found sufficient to hold mankind together in little fraternities and copartnerships; weak ties indeed, and what may afford fund enough for ridicule, if they are absurdly considered as the real principles of that union; but they are, in truth, merely the occasions, as anything may be of anything, upon which our nature carries us on according to its own previous bent and bias; which occasions, therefore, would be nothing at all, were there not this prior disposition and bias of nature. Men are so much one body, that in a peculiar manner they feel for each other, shame, sudden danger, resentment, honor, prosperity, distress; one or another, or all of these, from the social nature in general, from benevolence, upon the occasion of natural relation, acquaintance, protection, dependence; each of these being distinct elements of society. And, therefore, to have no restraint from, no regard to others in our behavior, is the speculative absurdity of considering ourselves as single and independent, as having nothing in our nature which has respect to our fellow-creatures, reduced to action and practice. And this is the same absurdity, as to suppose a hand, or any part, to have no natural respect to any other, or to the whole body.—*Bishop Butler's Sermon.*

From the Christian Observer.

The Fallen Disciple.

PART FIRST.

"Good morning, neighbor Y—; you have heard the news, I suppose."
"Yes, who would have thought it? Why, I could have sworn yesterday that Mr. Z— was an honest man."

"Aye, aye; an honest hypocrite, like all the rest of them! For my part, I always set a man down as a hypocrite when he sets himself up for a pattern to other people."

"But Mr. Z— never made loud pretensions; as to setting himself up for a pattern, he was much too modest for that."
"Well! any how, it was only last week he would have carried me off to a prayer meeting; and didn't I see him last Sunday at the communion table? while all the time he was plotting this villainy in his heart!"

"Ah, neighbor! if you put down every man for a villain who is guilty of one deviation from rectitude, where will be the honest ones! It is not one act which stamps a man's character, but the habitual course of his life. I will not believe a man like Mr. Z—, for instance, wholly base, because, under the influence of sudden or strong temptation, he has committed one unworthy act; nor can I set down all church-members for hypocrites because one has given me cause to doubt his sincerity. You, skeptical as you profess yourself, will hardly admit that your mother, or your sister, or your wife, is a hypocrite. And if there is one sincere Christian in the world, there may be many."

PART SECOND.

Two Church-members Meeting.

"How are you, brother B—? What's to be done about this affair of Mr. Z—? I have lain awake all night, thinking of it."
"Done! Why, turn him out of the church, to be sure. He ought not to stay in it another day."

Now brother B., though not remarkable for consistency himself, was a great stickler for it in others. Moreover, he was noted for a zealous love of discipline, and regard for the purity of the church.

"Would it not be proper to give him a little space for reflection and repentance?" suggested Mr. A.

"We should not countenance sin; no, not for an hour."

"True; but our object is not so much to punish the offender as to win him from the error of his way. Is not that best effected by tenderness, forbearance and entreaty? Can we do better than to imitate our Lord and Master in this matter? God does not execute retributions against an evil doer speedily. He waits, calls, pities, pleads, and His goodness leadeth to repentance. Shall we be less compassionate towards a fallen disciple; and the erring one our brother, too?"

"No brother of mine, if you please! If such scandalous offences are to be tolerated in the church, I must go elsewhere."

"You mistake me, brother B—. We cannot pass over the offence in silence; but you know the gospel rule, *If he repent, forgive him.* Ah! how much we all need the spirit of repentance—of forgiveness, too! Who can understand his errors? If all our secret sins were known to the brethren, think you they would not see much to forgive in us, too? I tremble to pronounce sentence on another. Perhaps in God's sight I am a greater sinner than he. I know not all the circumstances that led to

his fall. I know not what temptation assailed him, how long he resisted, nor how desperate was the struggle ere he was overcome. There may be, in the depths of his soul, a contrition, a self-renunciation, a struggling up to newness of life, a sincerity though weakness of purpose, an earnest sighing after grace to help, that pleads for mercy, that obtains it, too; while I, in the secret pride of my heart, may be verging to a deeper fall than his. Suppose we go home and pray for our offending brother before taking any other steps? I am sure we shall then be better prepared to act wisely; and in the meantime God may so affect his heart that we shall have nothing to do but comfort and restore."

"Well, it is a good suggestion, and I'll think of it after I have a little talk with brother D— and brother C—."

PART THIRD.

The Repentance.

Let us look into the chamber of that young, fallen disciple. It is a Sabbath evening, mild and holy, but its sweet light is hateful to him. It recalls all that he has lost—blissed hours of communion with God, peace of mind, blissful foretastes of heaven. For many days he has not dared to enter his closet—he felt that God was there, and he was at enmity with God. A sullen obduracy has taken possession of his heart. He has tried to brace himself up against the terrors of the Lord, the scorn of man, the stings of conscience. He has said to himself a hundred times, "I cannot repent! and what if I could? Can that wipe out the stain from my character? Can it restore self-respect? What if I could be forgiven? can I forgive myself? can I forget that I am lost, fallen—fallen?"

Sometimes he would curse his tempters—his destiny; but conscience ever turned back the poisoned arrow to his own breast, and forced him to cry out, "I, I alone, am guilty." Sometimes he resolved to fly from his family, to hide his disgrace where none could follow him, to change his name, and die unknown.

Once he stood by the river's side, his feet touching the water; but when just ready to plunge in, the fearful words,—"Judgment! Eternity!" started up before him, and he fled in horror. Go where he would, the terrible consciousness of guilt pursued him, scorching and burning up his soul. Yet ever and anon a still, small voice whispered in his bosom, "Return! return unto me!" On this Sabbath evening that voice had pleaded irresistibly—

"Return, O wanderer, now return,
And seek an injured Father's face!"

He entered his closet. His heart responded to the Spirit's whisper, "Oh, that I had a father!" There lay his Bible, but he averted his eye from it, as if unable to bear its reproaches. He closed his eyes, for the very walls of his chamber seemed to testify against him. Memory, conscience was awake. All the vows he had made, all he had enjoyed or suffered in that room—the hallowed hour of prayer, the divine joys poured into his soul, the repeated acts of consecration to God, the exceeding goodness of that God whom he had so often offended—all came pressing upon the heart with overpowering vividness, till no longer able to endure the agony, he sunk on his knees and cried, "I must be forgiven, or die! I have lost my friends, my good name, my peace of mind. O God, if I lose thee, what have I left? But I am no more worthy to be called thy son!"

Hours passed away; hours of deep, intense humiliation. God was in the noiseless chamber. "As many as I love, I rebuke and chasten," seemed to flame on the walls in characters gentle, but awful. A night of darkness that might be felt passed away. A new morning dawned on the soul of that fallen but penitent disciple. He rose, calm but humble. The gleam on his pale face seemed to say, "I am forgiven!" but a subdued expression of unspeakable sorrow beneath it as plainly said, "My Saviour pardons, but how can I forgive myself! and my brethren—how can they forgive me?" After some moments of painful thought, suggested by the latter question, he sat down and penned the following letter to Mr. A—

"Guilty, but penitent; cast down, but not destroyed; faint, yet pursuing; I would ask your aid if it would avail, your sympathy if I deserved it. I know you would not withhold either. For Christ's sake you will not spurn one whom He has forgiven. Perhaps the interests of the church and the honor of religion may require you to treat me as a stranger—to cast me out from the 'communion of saints.' If so, I submit, for I have sinned. My brethren will look on me with suspicion. I deserve it! The world will denounce me as a hypocrite, a traitor to my Master. I deserve that, too. I even take pleasure in the idea that my name will be cast out as evil. It is just; and I am not so lost as not to see a glory in justice."

"But how can I bear to think that I have dishonored his name whom I love? that name which has been dear, glorious in my eyes, above all names! When I think of this, I am ready to die with weeping."

are not lift up my eyes to his face. I want to hide away from his pure, shining presence; yet his loving kindness constrains me to look up in that injured face, and mourn that I could so sin against him.—Why, I can hardly believe myself the wretch I am. There are moments when I think the whole a frightful dream, that I have not done an act which my soul abhors—an act contrary to all my better feelings, my conscience, duty, hopes, happiness, every thing! Tell me it was a dream!—tell me I may be happy once more! that I am not to carry this burning sting in my bosom to the grave!

"No, I am not innocent! I know it by this scorpion's sting! by this dull weight on my breast. The sun will shine no more for me! I shall meet the smile of confidence no more! I shall be happy no more!"

"Pity me! pray for me! At times, I cannot pray; I feel as if shut out from God, and all places where he reigns, as if I wandered, and must wander forever, solitary, through the universe. But it is just! I eat the fruit of my own devices. I may be forgiven—and dare to hope I shall be—but the natural and inevitable consequences of sin I must reap. Yet I try humbly to say I will learn the indignation of the Lord, because I have sinned against him."

Christian Secretary.

HARTFORD, FRIDAY, SEPTEMBER 3.

An Argument

For "Discourses on Christian Nurture" addressed to the Publishing Committee of the Massachusetts Sabbath School Society, by Horace Bushnell. Second Edition. E. Hunt, Hartford.

The fact is very generally known that Dr. Bushnell's little book, entitled "Discourses on Christian Nurture," has been suppressed by the Massachusetts Sabbath School Society, a single edition only having been published by that society. The somewhat startling sentiments advanced by the author, called forth several very severe criticisms from his Congregational brethren. The criticisms, or something else, caused the Publishing Committee of the Sabbath School Society to pass a vote suspending the sale of the book. This called out a reply from Dr. Bushnell, entitled "An Argument for Discourses on Christian Nurture," &c., a second edition of which has just been issued from the press of E. Hunt, No. 6, Asylum street.

The storm produced by the appearance of the "Discourses" was increased by the "Argument," and the Doctor's theory was handled with mercy by one section of the Congregationalists while it was praised by the other. Up to the present stage of the controversy we have said little on the subject; the only article that has thus far appeared in this paper, having been furnished by a correspondent in which he pretty effectually exposed the "Dilemma of the Pedobaptists." We might have alluded to it on the appearance of the first edition of the "Argument," had it not been for the fact that, at that time, a gentleman in a neighboring town who is well qualified for the task, partially promised that he would furnish us with an article upon the subject. Sickened in his family has thus far prevented him from fulfilling his promise. We were satisfied, however, to let the controversy go on between the Congregationalists themselves, knowing that the Pedobaptists would lose nothing by it. But a copy of the second edition having been placed on our table, it seems necessary that we should say a word or two.

It is not our intention at this time, to go into an examination of the question whether children can be so educated by their parents as to "grow up Christians" without ever knowing the time when they were converted. We only wish, at present, to turn the attention of the reader to one or two points on other subjects. Dr. B. has, certainly, done the Church some service by his exposure of the fallacy of infant baptism as that doctrine is held by his own denomination—if, indeed, it can be said that any clear and well defined system is held upon the question by that body. He has fairly driven them from the ground commonly advocated, and in the course of his "Argument" very truthfully observes, "There certainly is little reason to wonder that the Baptists should reject infant baptism, when we hold it ourselves only as a dead tradition, separated from any rational meaning or use." And if we stand upon the footing of absolute individualism, it follows irresistibly, as any child may see, that they are right in requiring evidence of faith previous to baptism." We, certainly, feel under obligation to the worthy Doctor for the service he has done the cause of truth in exposing the rotten system of infant baptism as advocated by his own denomination; but we should have felt under still greater obligation, if he had been a little more particular by showing us just how much the parent does, how much the Church and infant baptism does, and how much God does, in producing the conversion of a child. To our mind, the Doctor is lame here. He has driven the old Pedobaptist notions of infant baptism fairly out of sight, while he has enveloped himself so darkly in the fog of tradition, that, without his glasses, it would be an utter impossibility to see out. Dr. B. has a very happy faculty, however, when argument fails him, of managing his case by bold assertion. In his "Discourses" he fortifies himself against Baptist sentiments in this way instead of giving a "thus saith the Lord" for proof. In the last number of the Christian Watchman, our friend Crowell meets him on his own ground. His answers to a brief paragraph which the Doctor devotes to the Baptists, are so decided by Bushnell that we cannot resist the temptation to copy them.

Six ERRORS EXPOSED.—It would be more creditable to Pedobaptists, if, in agitating their own superabundant disputes among themselves, about "infant baptism," and its cognate heresies, they would refrain from misrepresenting the views of others. Dr. Bushnell, in his "Discourses on Christian Nurture," among other erroneous and uncourteous allusions to the views of the Baptists, holds, in one place the following language:

"It must be presumed, either that the child will grow up a believer, or that he will not. The Baptist presumes that he will not, and therefore declares the rite (infant sprinkling) to be inappropriate. God presumes that he will, and therefore appoints it. The Baptist tells the child that nothing but sin can be expected of him; God tells him that for his parent's sake, whose faith he is to follow, he has written his own name upon him, and expects him to grow up in all duty and piety."

It is not surprising that a "doctor of Israel" can write such things? Let us look at the number of errors expressed or implied in this short extract.

First Error.—"It must be presumed, either that the child will grow up a believer, or that he will not."

Why must this be "presumed"? It is a matter of fact that some of the children of pious parents grow up to be believers, and others do not. The proportion who "open on the world spiritually renewed, not remembering the time when they went through a technical experience," is very small.—The greater part of the credibly pious, in Pedobaptist churches, are persons who were apparently converted after coming to years of understanding, and have passed through a "technical experience."

Again, many of the children of unbelieving parents become believers. What an impious presumption then, to presume one way or other, in any individual case. The child will become a believer the moment he believes. He will believe when the Spirit of God begets faith in his soul by the word. The movements of that Spirit are sovereign, and may accompany parental faithfulness, in early childhood, or they may not, as God in his wisdom sees best. We are to "presume" that God will do what is wisest and best, for he has always done so; but we are not to presume that the children, even of the most pious parents, "will grow up believers," because it is not so.

Second Error.—"The Baptists presume that he will not."

A sheer slander. "The Baptists," he presumes no such thing, unless the astute Doctor mean John the Baptist, when he said to the Pharisees and Sadducees as they came to his baptism, "O generation (offspring) of vipers! &c., which may seem to imply that in this instance, vipers had begotten vipers, and that they had grown up vipers. Baptists believe that all children are partakers of depravity, and are inclined to sin, by the conditions of their birth, and that without the renewing grace of God they will never become pious; but they believe that grace may be, and often is, bestowed in very early life, and in connection with parental prayer and faithfulness.

Third Error.—"And therefore declares the rite (infant sprinkling) to be inappropriate." This shows strange ignorance of the views of Baptists. They reject "the rite" not because they presume one way or the other, respecting the character and destiny of any child as soon as he is born, but because there is in the Scriptures no command nor example authorizing the administration of baptism to any but those who are already visible, credible believers; for the command to baptize is exclusively limited to those who are already believers. The difference between Dr. B. and the Baptists, is that he acts on presumptions, they on evidence, in administering baptism, or rather they take a plain scriptural command, he a theory depending on remote and disputed inference, as the ground of obedience.

Fourth Error.—"God PRESUMES that he will!"

Alas! it is not going far enough, in support of this "relic of popery," to say that erring, fallible man "presumes?" but must we be told that God also, "presumes?" And yet (Heaven forgive such presumption!) we are asked to believe that He presumes that which is never to be! He to whom are "known all his works from the beginning of the world," yes, when the ground of the believer's hope is, that "God hath, from the beginning chosen him to salvation, through sanctification of the Spirit and belief of the truth?" God PRESUMES that the child will open to the world a believer, when not one in a hundred does so! We shall expect a book soon on the propriety of "infant baptism."

Fifth Error.—"And therefore appoints it." This is a very strange assertion for Dr. B. to make, and then say a few pages after, that "the sense of the rite is wholly gone from us," and in his "argument" that "the (Pedobaptists) hold it only as a dead tradition, separated from any rational meaning or use." This is very serious maltreatment of an appointment of God, and the charge is the more sweeping as he condemns still more strongly, the rite as held and practiced by Episcopalians and other Pedobaptists. The whole Christian world then, Baptists and Pedobaptists, are all contradicting God on this subject, except the very few who agree with Dr. B. Neander, whom he quotes as authority for the notions of infant baptism which prevailed in the latter part of the second century, as inferred from one doubtful word of Irenaeus, says, a little before, "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving baptism from apostolic institution." With what face can Dr. B. say, in view of all this, that "God appoints it?"

Sixth Error.—"The Baptist tells the child that nothing but sin can be expected of him." A vile calumny! of which any professed Christian teacher should be ashamed. If he means that it is the logical effect of the principle that Baptists hold, which he elsewhere calls "individualism," to "tell the child that nothing but sin can be expected of him," then the charge must assume one of two forms. Either, 1. "That the Baptist (principally) tells the child that nothing but sin can be expected of him," till he is renewed by the Spirit of God; or 2. That he cannot be renewed by the Spirit of God, till after he has made some progress in sin. The first he believes in common with Baptists. The second, then, he attributes to Baptists, as consequent on their doctrine. The logic, then, amounts to this: Because Baptists do not count the child as converted, before he is converted—because they do not "presume" that to take place which actually does not take place in one case out of a hundred—probably not in one out of ten thousand, viz., that the child will become pious before he is old enough to be conscious of any religious experience—because they do not act on that false presumption, but trust the guidance of scripture, experience, and common sense—Dr. Bushnell accuses them of directly contradicting God!

Here, then, in the space of five lines, Dr. B. has condensed six palpable errors, for the sake of maligning the Baptists, with whom he, according to his own confession, was very nearly in agreement on this very subject, at the time of his settlement in the ministry! Encouraged, probably by his example, an ill-mannered writer in the Puritan, of last week, holds the following language, in an article on the same subject:

"The question at issue is between the Baptist principle, which denies baptism to infants, and the theory which looses into the kingdom of the devil, and lets their way as best they can out of the kingdom of God; and the principle of the Church from the beginning, which consecrates her children to God at the baptismal font, in assured reliance upon the word and promise of God, that, as surely as the fifth

of the body is purged away by water, so surely will he remove their sins by the blood and spirit of Jesus Christ."

Why is it that Pedobaptists can scarcely discuss the question of Baptism, its form, or its subjects—without losing temper, or forgetting Christian courtesy? Why is it, if the custom of "infant baptism" be so important, so scriptural, nay, so easy of proof, that we, Baptists, deserve reproach rather than reason, and castigation rather than argument, for not practicing it; that its advocates are perpetually disagreeing among themselves as to its foundation and its import? A respectable sized volume might easily be made of contradictory opinions put forth by its defenders, within a few years. If the practice cannot be sustained without continually misrepresenting, and vilifying Baptists, it must be sadly deficient of valid arguments in its favor. At least, let the Pedobaptist denominations agree among themselves about the nature, the authority, the significance or the utility of this foretold rite—let them agree whether it rests on the disputed rite—let them agree whether it rests on the Apostolic Covenant, on a scriptural command, on examples of household baptism, on apostolic tradition, on the organic connection of parents and children, on ecclesiastical usage, on parental feelings, on the fitness of things, or on church authority;—let them agree whether children are already regenerated, or because they are to be regenerated—whether they are baptized on the strength of their parents' faith, or that of the church—whether they become church members in virtue of their baptism or not—aye, let them, if they dare, require and enforce its uniform observance among their own members, and when they have done this, their censures of Baptists will come with far better grace. Till then we respectfully submit that language more mild and modest towards us would be far more becoming.

Rhode Island.

We like the plan adopted by the Rhode Island Baptist Convention in regard to Domestic Missions. When a field of labor presents itself which seems to invite attention, they select their missionary and place him in it, till a church is gathered of sufficient strength to sustain it. The following, from the New York Recorder, shows that our brethren in that little State are awake to the importance of sustaining missionaries at home.

"Last April, at the close of the annual meeting of the State Convention, the Board of Managers appointed a committee, for the purpose of securing the services of a missionary, to labor on Federal Hill, so called, in the western part of this city. The committee made choice of the Rev. William Verinder, who had been several years in the employ of the Board, and who immediately entered upon the new field of labor assigned him. On the 10th instant the Ninth Baptist Church of the city 'Providence' was regularly organized; and, the same evening, the above-named missionary was unanimously elected pastor. The church is composed of twenty-eight members, of whom exactly one-half are brethren. Several others are expected shortly to join. An ecclesiastical council will convene this evening at the Chapel on the Hill, to take into consideration the propriety of recognizing the church by appropriate public services. Their request will doubtless be complied with, and arrangements made for the usual exercises, which will probably be observed in a week or two. The pastor recommended the church, on public grounds exclusively, to unite with the Providence Association, but so strong were the attachments of the members to the Warren Association, that they voted unanimously to apply for admission to this venerable body, at its approaching eightieth anniversary to be held in the town of Newport."

"This is the third Church that has been formed in Providence within a year under the patronage of the State Convention, which, as is the invariable custom of this noble missionary society, will continue to assist them until they are able to dispense with pecuniary aid. The other two, the 'South Baptist Church,' and the 'Smith's Hill Baptist Church,' remain as yet without pastors. They are, however, both endeavoring to obtain suitable persons to fill this responsible office; and it is earnestly hoped that their efforts will be crowned with success—for universal observation most conclusively proves how important it is that every church should be provided with an under-shepherd."

Ministers' Salaries.

There are a great many useful ministers of the gospel who are suffered to struggle from year to year with a pittance so small as to compel them to contract debts which they have not the means of paying. A minister is frequently settled on a small salary of three hundred or four hundred dollars, and with this sum he is expected to support his family and devote his time to the interests of the church. His family is as liable to sickness as the families of any of his parishioners; and he is much more likely to be favored with company than any one else. He finds himself involved in debt before he is aware of it, but he don't like to complain, and he struggles on, tormented all the time with the idea that he will, by and by, be under the necessity of informing his creditors that he cannot meet their bills. The subject is too delicate to trouble the church with; he feels unhappy; but does not like to make his troubles known for fear he may be accused of extravagance; and unless some kind-hearted member of his church finds out the source of his difficulties and generously relieves him, he frequently goes on till his usefulness is nearly destroyed.

The following little paragraph which we clip from the last Christian Watchman, relates an act of liberality which might be advantageously imitated in many churches. We have no personal interest in this matter, for we are not a minister of the gospel, but our occupation places us in a situation to become extensively acquainted with this worthy class of men, and we know they are, in many instances, inadequately provided for. A little act of kindness like that recorded below would be fully appreciated by many poor ministers who hardly know how to get along.

"A GENEROUS ACT MODESTLY PERFORMED."

In an article last week on the subject of the paucity of ministers' salaries, we alluded to one who had come to the conclusion that he must part with a portion of his library, in order to meet his expenses. We take pleasure in stating, that on Saturday evening last one of his parishioners made a friendly call on this same clergyman, and after an agreeable conversation on a variety of topics, as he took up his hat to leave, he extended it to the clergyman, saying, "Here is a paper for you," and immediately made his exit. On examination the minister found the contents of the paper to be a receipted bill for family stores for \$55, the means for cancelling which had been provided by the wife of the donor. We have not learned his name.

celling which had been provided by the modest and generous visitor. We will warrant the poor minister preached the next day with at least a third more life and vigor, than he would have done had not this agreeable incident occurred the evening previous.—N.

Maine Correspondence.

Portland, August 26th, 1847.

DEAR BROTHER BURN:—Being on a visit to the borders of "away down East," I send you a few lines, which I hope will be of interest to our brethren in Hartford. Portland has a situation that cannot fail to please the traveler, and its retreats at the islands in the bay, are all that man ought to wish. The business of the city is rapidly increasing, and of course the population is increasing in like ratio. The churches while they may not be enjoying any unusual blessings, are strong in union and harmony. Our old Pastor, Rev. J. S. Eaton, continues with the Free St. Church, and is growing in esteem and affection. The Congregation already fills the house of worship, and the church are talking of making an alteration in their house, or of pulling down and building larger.—There are in this body, men and women of noble spirits, of large hearts—who are willing to do for Christ, all that they can do, and hence we find that benevolence characterizes the whole body. About twelve hundred dollars have been raised in this church during the past year for the cause of Christ—averaging four dollars for every member of the church.

Within two or three weeks, a large fire has deprived many families of a house and home.—Seven or eight of Dr. Eaton's church have been made destitute, some saving nothing but the clothes they had on. One brother was sitting at the dinner table, when the flames burst in upon him, so sudden and so unexpected was the conflagration. The brethren and the citizens generally came forward and contributed to the relief of the sufferers, and most of them are now comfortable.

The Cumberland Association of Baptist Churches has met during the past week at North Yarmouth, and a most lovely and spiritual session have they enjoyed. This association is always well attended, and leaves a salutary influence with the church where it meets. Brother Eaton preached the annual sermon before the association, and brother Nutt the sermon before the Missionary Society.—Brother Barnaby, of the S. S. Society, of the Bible So., and Lewis of the Mass. Union, were present and added to the interest of the meetings. From the letters of the churches, we learned that they enjoyed harmony, but no unusual spiritual blessings, with the exception of the church at New Gloucester. There the brethren have enjoyed the rich presence of the Lord, and sinners have been converted. Prayer was ardently offered up during the association for a revival of God's work of grace and the inquiry was made, whether this declaration of the churches began. Each one felt that he personally was guilty, and that the declension of religion began in the closet at home; like the large rivers that are diminished by the failing of individual springs. The brethren while they gave thanks to God for preserving them during the year felt humble in view of their condition. Though they had comparatively remained stationary, every thing else had advanced—business, wealth, population, sin, death—had increased.

During the forenoon of Wednesday, the time was spent in conference and prayer. Father Owen, a venerable man in Christ, his locks white with age, and his limbs tottering on the grave, addressed the meeting. He had met the association for forty-seven years, and this time, he told his family that he felt that he was going up to see his brethren for the last time in the flesh. As he looked on his brethren, he felt that he was on the verge of heaven—that he had commenced the meeting of the saints. He hoped soon to be at rest in his Father's kingdom. Grace was his theme—by this he had lived, and by this he hoped to die. "Brethren," said he, "I want engraved on my tomb stone, a sinner saved by grace." Father Pillsbury, 82 years old, for fifteen years a Congregationalist, urged his young brethren to be faithful, to preach the doctrines of the bible, to be steadfast, immovable. Father P.'s conversion was a singular one. He was at work in the fields one day with a neighbor, when he said, "I do not believe the Bible?" why not," asked his neighbor. "Because it contradicts itself," and then mentioned several passages. "I have one passage," said his neighbor, "that I never understood." "Many are called but few chosen." The Spirit of God sent this passage to Father P.'s heart, and he left the field a converted man—and he has preached the word of God for nearly half a century. There was another Father in Israel who testified to what God had done for him. He had lived in sin seventy-two years, and though now nearly eighty, he was a young convert in Christ.

The association was blessed with the presence of that exceedingly precious sister, Mrs. Crocker, of the African Mission. On her countenance is written humility, faith, perseverance—and her language is the language of Canaan. I could not help thinking that a double portion of the spirit of her departed husband was resting upon her. She is expecting in a few weeks to go back to Africa alone—to save a few souls through Christ, and to mingle her ashes with the land of her affection.—I should love to give an account of several conversions she mentioned, but my communication is already long.

The Baptists in Maine are doing nobly for the cause of Christ. They purpose to raise five thousand dollars during the coming year for missions in their own State. And they will do it. One church at the association, consisting of only fourteen members, contributed about sixteen dollars for Missions. This is the spirit in Maine.

May the Lord reward them richly in this world, and give them a crown of life in the future world.

W. M. S.

DROWNED.—Mr. Jonathan Witham, carman, was drowned, together with a pair of horses, at the landing place above the great bridge on Thursday last. Mr. W. drove down his horses a short distance into the river for the purpose of watering them, when they stepped off the bank into deep water, and in his efforts to save them was taken under before assistance could reach him. He was about 30 years of age, and leaves a wife and three children, who are thus suddenly deprived of the means of support. His body was recovered in about an hour after the accident.

A colored boy about 10 years of age was drowned next day by falling into the water below the bridge. We have not learned his name.

Illegal Marriages.

A correspondent of the Boston Recorder complains of a practice in Connecticut respecting marriages. We know that a great many couples from Massachusetts, where the laws regulating marriages are more strict than they are in our State, come annually into Connecticut for the purpose of getting married; and that the border towns are especially favored in this way. The writer relates two or three instances of clandestine marriages which resulted unhappily; in one of which, he says, the father kept his daughter in confinement to prevent her from living with her husband, till he could apply to the Legislature of Connecticut for a divorce, which he succeeded in obtaining. This part of the story we doubt, for the simple reason that Connecticut has no authority to surrender the marriage ties of citizens of Massachusetts.

He complains of a Justice of the Peace that resides in a corner of Connecticut, who he says has "a curious way of despatching one of the preliminaries of the marriage ceremony." The party having fled from the wise enactments of Massachusetts, resorts to a public house; calls for a dinner, is published at the dinner table, and the hymenal knot is tied immediately after. We are not acquainted with the Justices in the "corner" alluded to, but if it is true that such means are resorted to, the marriage is illegal; for our Statutes make no provision for such proceedings.

"One thing is certain," he says, "there has been for a series of years, a practice in Connecticut, with reference to marriages under the sanction of high authority, which has produced great evil. A curse has been inflicted upon the States bordering upon a certain corner. If laws must be violated, let it not be done by persons professing Puritan principles. Minister now continues the disgraceful practice.—Perhaps, at present, it is confined to Methodists and Baptists, but they ought to be ashamed of it, for it is against the law, and immoral in all its tendencies. Can it be that ministers of the gospel will, for a dollar in money, trample on the laws of the State in which they reside? * * * Is a man fit to preach the gospel who wilfully breaks the best of laws?"

There are two Baptist ministers in the "corner" alluded to by this correspondent of the Recorder, both of whom are men of high moral rectitude—men who would not more be guilty of breaking the laws of the State than any Orthodox Congregational minister in it. We have never questioned these men in regard to the subject under consideration, for they are entirely above suspicion; but we have heard Baptist ministers residing near the Northern boundary of the State say that they were not in the habit of solemnizing such marriages. The insinuation thrown out by the Recorder's correspondent is unjust.

The question of solemnizing marriages for parties from other States, is not by any means a new one. It was discussed in this paper years ago. It appears to us that there is but one difficulty attending it, and this is a want of a knowledge of the parties making the application. The laws of Massachusetts concerning marriages, are exceedingly strict. By the laws of that State, the parties are under the necessity of being published for three weeks successively in a public religious congregation, or of advertising their intentions of marriage in a public newspaper. The consequence is that many respectable people feeling a diffidence to comply with the Statute, come into Connecticut for the purpose of getting married, where a single announcement of their intentions, on the Sabbath or at a public religious meeting on a week day evening, is all that is required by our laws. If this law will apply to persons from other States as well as those residing within the respective towns where the ceremony is performed, then the question must be left to the officiating clergyman. If he has sufficient reasons to suppose that the parties are respectable and lawfully entitled to the rite of marriage, we can see no reason why he should not comply with their request and unite them in wedlock. But we are aware that it would be exceedingly difficult in all cases to decide who are, and who are not proper subjects of marriage. "Runaway matches," as they are termed, do sometimes occur, and much unhappiness is the consequence. Great precaution on the part of the minister is necessary in such cases; and if there are circumstances that lead him to believe that all is not right, he should unhesitatingly refuse to perform the ceremony.

We think a special law regulating this whole matter is called for. Perhaps an act requiring of the parties a certificate testifying to their respectability and good standing, from a clergyman, justice of the peace, or some one else whose testimony could not be doubted, in the town where the parties reside, would be sufficient to obviate all difficulties; if not, let something more stringent be enacted.

Missionaries.

It is no uncommon thing to hear sea captains who visit different parts of the world, speak disrespectfully of the missionaries they meet with. Especially is this true of the Sandwich Islands. We have more than once heard seafaring men speak reproachfully of the missionaries to those Islands. They say that things were better before the missionaries corrupted the natives. It is probable that the natives are able to look out for their own interests better since they have been taught by Christian ministers, and it is for this reason that selfish men find fault with them. A very intelligent Naval officer in writing to the Journal of Commerce from the Sandwich Islands, pays the following voluntary tribute to the character of the missionaries:

"Our officers are all much pleased with the missionaries. They are plain in their habits, easy in their demeanor, and intelligent in their conversation. They have none of that sternness which a sectarian puts on, who would throw his religion in his looks, and yet they are free from all that lightness which is incompatible with a high and earnest purpose. They have cheerfulness without levity, and sobriety without austerity, they are far from being men of one idea; their mental horizon is broad. They have impressed their genius upon all the social habits and civil institutions of the islands. Indeed, all that exists here, upon which the eye of the Christian or philanthropist can rest with satisfaction, has emerged through their influence, from a tide of barbarism, as the islands themselves have risen from the ocean by the action of the volcano.

"They have many difficulties with which to contend, growing out of the ignorance and untowardness of the natives; and it is a burning shame that

Illegal Marriages.

A correspondent of the Boston Recorder complains of a practice in Connecticut respecting marriages. We know that a great many couples from Massachusetts, where the laws regulating marriages are more strict than they are in our State, come annually into Connecticut for the purpose of getting married; and that the border towns are especially favored in this way. The writer relates two or three instances of clandestine marriages which resulted unhappily; in one of which, he says, the father kept his daughter in confinement to prevent her from living with her husband, till he could apply to the Legislature of Connecticut for a divorce, which he succeeded in obtaining. This part of the story we doubt, for the simple reason that Connecticut has no authority to surrender the marriage ties of citizens of Massachusetts.

He complains of a Justice of the Peace that resides in a corner of Connecticut, who he says has "a curious way of despatching one of the preliminaries of the marriage ceremony." The party having fled from the wise enactments of Massachusetts, resorts to a public house; calls for a dinner, is published at the dinner table, and the hymenal knot is tied immediately after. We are not acquainted with the Justices in the "corner" alluded to, but if it is true that such means are resorted to, the marriage is illegal; for our Statutes make no provision for such proceedings.

"One thing is certain," he says, "there has been for a series of years, a practice in Connecticut, with reference to marriages under the sanction of high authority, which has produced great evil. A curse has been inflicted upon the States bordering upon a certain corner. If laws must be violated, let it not be done by persons professing Puritan principles. Minister now continues the disgraceful practice.—Perhaps, at present, it is confined to Methodists and Baptists, but they ought to be ashamed of it, for it is against the law, and immoral in all its tendencies. Can it be that ministers of the gospel will, for a dollar in money, trample on the laws of the State in which they reside? * * * Is a man fit to preach the gospel who wilfully breaks the best of laws?"

There are two Baptist ministers in the "corner" alluded to by this correspondent of the Recorder, both of whom are men of high moral rectitude—men who would not more be guilty of breaking the laws of the State than any Orthodox Congregational minister in it. We have never questioned these men in regard to the subject under consideration, for they are entirely above suspicion; but we have heard Baptist ministers residing near the Northern boundary of the State say that they were not in the habit of solemnizing such marriages. The insinuation thrown out by the Recorder's correspondent is unjust.

The question of solemnizing marriages for parties from other States, is not by any means a new one. It was discussed in this paper years ago. It appears to us that there is but one difficulty attending it, and this is a want of a knowledge of the parties making the application. The laws of Massachusetts concerning marriages, are exceedingly strict. By the laws of that State, the parties are under the necessity of being published for three weeks successively in a public religious congregation, or of advertising their intentions of marriage in a public newspaper. The consequence is that many respectable people feeling a diffidence to comply with the Statute, come into Connecticut for the purpose of getting married, where a single announcement of their intentions, on the Sabbath or at a public religious meeting on a week day evening, is all that is required by our laws. If this law will apply to persons from other States as well as those residing within the respective towns where the ceremony is performed, then the question must be left to the officiating clergyman. If he has sufficient reasons to suppose that the parties are respectable and lawfully entitled to the rite of marriage, we can see no reason why he should not comply with their request and unite them in wedlock. But we are aware that it would be exceedingly difficult in all cases to decide who are, and who are not proper subjects of marriage. "Runaway matches," as they are termed, do sometimes occur, and much unhappiness is the consequence. Great precaution on the part of the minister is necessary in such cases; and if there are circumstances that lead him to believe that all is not right, he should unhesitatingly refuse to perform the ceremony.

We think a special law regulating this whole matter is called for. Perhaps an act requiring of the parties a certificate testifying to their respectability and good standing, from a clergyman, justice of the peace, or some one else whose testimony could not be doubted, in the town where the parties reside, would be sufficient to obviate all difficulties; if not, let something more stringent be enacted.

Missionaries.

It is no uncommon thing to hear sea captains who visit different parts of the world, speak disrespectfully of the missionaries they meet with. Especially is this true of the Sandwich Islands. We have more than once heard seafaring men speak reproachfully of the missionaries to those Islands. They say that things were better before the missionaries corrupted the natives. It is probable that the natives are able to look out for their own interests better since they have been taught by Christian ministers, and it is for this reason that selfish men find fault with them. A very intelligent Naval officer in writing to the Journal of Commerce from the Sandwich Islands, pays the following voluntary tribute to the character of the missionaries:

"Our officers are all much pleased with the missionaries. They are plain in their habits, easy in their demeanor, and intelligent in their conversation. They have none of that sternness which a sectarian puts on, who would throw his religion in his looks, and yet they are free from all that lightness which is incompatible with a high and earnest purpose. They have cheerfulness without levity, and sobriety without austerity, they are far from being men of one idea; their mental horizon is broad. They have impressed their genius upon all the social habits and civil institutions of the islands. Indeed, all that exists here, upon which the eye of the Christian or philanthropist can rest with satisfaction, has emerged through their influence, from a tide of barbarism, as the islands themselves have risen from the ocean by the action of the volcano.

"They have many difficulties with which to contend, growing out of the ignorance and untowardness of the natives; and it is a burning shame that

these should be enhanced by the avarice and profligacy of foreign residents. Their worst opponents are those who come here from Christian lands to indulge in vice and make money. These are the men who deride the missionaries, obstruct their influence, and embroil themselves with the Government. It would be a mercy to the living, were they sunk in an earthquake, and the wild sea kneeling their death dirge."

Romish Movements.

The Papists of this country are determined to raise up a native ministry, in order to operate more successfully on our native population. The last report of the Loyola Foundation has the following extract from an American correspondent:—"One of the weightiest cares of our Bishops is directed to the formation of a great number of priests from native Americans. The advantage and importance of this effort for the spread of religion is obvious: Such is the incredibly rapid increase of the American population, that few of them can be reached, if we were to reckon only upon priests coming from Europe, however great their zeal, skill and piety. * * * Natives, too, have many advantages over foreigners in gaining access to the minds of their countrymen. As our Bishops are unanimously convinced of the great advantages of having native priests, who shall grow up from childhood under their eye, be trained under their guidance, and also become familiar with the manners, customs and temper of the people, they are directing their whole attention and energy to this object; in which they are powerfully aided by the worthy priests of the Congregation of St. Sulpician, who came from France; by the Jesuits in Maryland; the Dominicans in Kentucky, and lately the Lazarists in Missouri. Large sums will be needed; for as the mode of thinking of the adult American population leads them chiefly to trade, manufactures, farming, &c., the priestly career is seldom sought."

The same correspondent says:—"The nuns effect much good also by their intercourse with the Protestant parents and relatives of children confided to them, and with visitors who come there from curiosity. Attention is awakened to our religion, and many Protestants are converted."

"The number of Catholic priests was, in 1815, when I came to the United States, only about 20; now it amounts to about 300. In the United States are more or less families who were originally Catholic, and have come to lose their faith, because for a long time they had among them no priest. It is melancholy to find young people, who, although born of Catholic parents, have grown up among the sectaries, even when under the eyes of Catholic parents, and have become inclined to false doctrines."—Christian Intelligence.

Missionary Contributions.

The Rev. MATTHEW WILKES preached a sermon at the anniversary of the London Missionary Society, in 1812, from Jeremiah vii. 18: "The children gather wood, the fathers kindle the fire, and the women knead their dough to make cakes unto the Queen of Heaven, and to pour out drink offerings unto other gods." &c. The object of the discourse was to contrast the zeal and activity of heathen idolaters in their worship, with the lukewarmness and inactivity of Christians, and to incite Christians by every urgent motive, to devise and employ all appropriate means for advancing the missionary cause.

The sermon, though partaking somewhat of the characteristic quaintness of the author, is an admirable one, and we should be glad to secure the possession of it. It produced a marked effect, and gave rise to juvenile missionary associations, which have now become extensively branched out, and constitute an important element in the amount of missionary revenue.—Id.

ANXIETY TO BE RID OF SLAVES.—We were recently informed by a gentleman, that he was told by Gov. Cocke, of Virginia, not long since, that he was anxious to get rid of his slaves,—that he was determined never to sell one—and that if the laws would permit it, he would gladly emancipate all his three hundred slaves, and would give them a plantation worth five thousand dollars.—Hampshire Herald.

Such men are entitled to the sympathy of all true friends of universal freedom. There are thousands we have reason to believe, who like Gov. Cocke, are anxious to get rid of their slaves, and who are determined never to sell one. The time will come one of these days, when slavery will receive its death blow by the assistance of the slaveholders themselves. But we should not be too impatient to witness the desired event. When God abolished slavery in Egypt a period of one hundred and twenty years was consumed in bringing it about; Moses being full forty years old when he fled into the wilderness, where he remained forty years more; and still another forty years were consumed in their travels through the wilderness.—The abolition of slavery in the United States is as sure as it was in Egypt at the birth of Moses. The spirit of true freedom, which now seems to be so rapidly increasing all over the country, warrants this conclusion; and when the first slave State strikes off the shackles of slavery, it will be like a row of bricks which children set up and then knock down the first one which causes its nearest neighbor to fall, and so on, till the whole row, however crooked it may be, is flat on the ground. Kentucky from present appearances is likely to strike the first blow.

Norwalk Baptist Church.

Resolutions passed by the Baptist church in Norwalk, Ct., at a meeting held

